THE PACIFIC

Pacific Theo Sem
Reading Room

and family paper

Volume LIII. SAN FRANCISCO, JANUARY 29, 1903 Number 5.

Open Secrets.

THE truth lies round about us, all
Too closely to be sought,—
So open to our vision that
'Tis hidden to our thought.

We know what the glories
Of the grass, the flower, may be;
We needs must struggle for the sight
Of what we always see.

Waiting for storms and whirlwinds,
And to have a sign appear,
We deem not God is speaking in
The still small voice we hear.

In reasoning proud, blind leaders of
The blind, through life we go,
And do not know the things we see,
Nor see the things we know.

Single and indivisable,
We pass from change to change,
Familiar with the strangest things,
And with familiar, strange.

We make the light through which we see
The light, and make the dark;
To hear the lark sing, we must be
At heaven's gate with the lark.

—Alice Cary.

THE PACIFIC

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The Castle Well.

In the great central citadel of the old castles in England, as I remember them, there is almost sure to be a well of living water sunk down deep in the foundations; and this was counted a most momentous matter. They would store up provisions for a siege; but the well of living water springing down there in the deeps, stored and sprang of its own sweet will and gave them ever-enduring strength to defend the place. So have I thought of this honest and sincere conviction of God's truth in a man's life. It is a well of living water in the central citadel of his power; while the mere make-believe is as the tanks we fill, to find the water grow turbid, and fail when we need it most.

The Essential.

Men may die without any opinions, and yet be carried into Abraham's bosom; but if we be without love, what will knowledge avail? I will not quarrel with you about opinions. Only see that your heart be right with God. I am sick of opinions. Give me good and substantial religion, a humble, gentle love of God and man.—John Wesley.

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Hope That Never Fades.

One of the most beautiful titles ever given to Jesus in the Bible is that with which Paul opens his letter to his young friend, Timothy, where he says: "Paul, an apostle of Jesus Christ, by the commandment of God, our Savior, and Lord Jesus Christ, which is our hope." Hope is a wonderful word. Paul wrote to his friends in Corinth that it was one of the three greatest that should abide forever. With it faith and love, hope shall have a glorious immortality. And Paul says that Christ is our hope.—Rev. Dr. David L. Banks, Presbyterian, New York.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—Horace Bushnell.

Some one has truly said: "Any era that is dominated by the love of money, only, has a rotten core within it and must perish."

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 29, 1903

THE SWEETEST WORD.

When, many years ago, Dr. Mark Hopkins was asked: "What is the sweetest word ever uttered?" his reply was, "Come." That word has been a sweet and welcome one in every age of the world. It was all this to many a longing heart when the feet of the Christ were treading the hills and valleys of Palestine, when he said: "Come unto me all ye that labor and are heavy laden and I will give you rest." The world had long been looking for the coming of some great helper and deliverer. The Christ did not come in such a way as to meet the expectations of the Hebrew people in general; but by a few earnest seekers after truth he was recognized in all his heavenly greatness, and through him a great joy and gladness came into their lives. In the words of the aged Simeon and of the prophetess Anna, we have a glimpse of the changed aspect of life in those days when God first manifested himself in human form.

When thirty years of that life human and divine had passed away, and the Man of Nazareth had said to some of the disciples of John, "Come and see," they harkened unto him gladly. They were seekers after the light, and so new light came to them through him who had come to be the light of the world. Over those hours of sacred converse in the dwelling-place of the Carpenter of Nazareth, there has been dropped the curtain of silence. The experience was perhaps too sacred to be generally told. It was for the individual heart and life, and by its retention therein could better bear fruit for the heavenly garner.

When, a little later, Jesus said to these and others, "Come ye after me, and I will make you fishers of men," the word was a sweet word to those Gililean fishermen. The day spent with the one whom John had pointed out as "the Lamb of God" was a never-to-be-forgotten one. They had been made to feel that he had greater gifts and blessings to bestow than any teacher the world before had known. The memory of that visit with all its sweetness was ever present with them, and at the word, "Come," a little later they forsook their nets and boats and followed him.

When later in his ministry the boat of some of the disciples was storm-tossed on Gennesaret, and they had seen the Master coming toward them, walking on the sea, this word, spoken to Peter, was again a sweet and welcome word. Long time they had been toiling in rowing; but one who had aided them and others aforetime was coming on the stormy waters. The memory of a blessed past, and his impulsiveness, would not allow the disciple to await the Master's entrance into the boat, and so, with gladness, he hailed the gracious invitation expressed in the word "Come," and went to meet him walking on the water.

In many relations and experiences of life this word is a sweet one. Some years ago, in order that they might be more comfortably situated in life, and that better advantages might be given their children, a beloved husband and father went out from his humble home in the East to make a new one on the wild prairies of the West. For two years he labored and saved, and then, one day, there came into the hands of the lonely, devoted wife in the East a letter containing simply the word, "Come." We do not need to say that it was the most welcome of his words to her during all those months of waiting, and accordingly the sweetest.

A wayward son having done things which brought great sorrow and disgrace to a loving father and mother, had gone out from his home with a vow never to return. But, like the prodigal in the gospel narrative, he finally came into extreme want and distress. His thoughts went back to the comforts of the old home; in penitence he wrote to those whom he had so shamefully treated, and in the letter which he received soon in return there was for him the sweet word "Come."

To every wanderer, from the Heavenly Father's house this word may be a sweet word—the sweetest word ever uttered. For the message is: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

For all who harken to the message which led the Galilean fishermen to forsake their nets and follow the new strange teacher is the blessed promise: "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." And some time upon the ears of all such shall fall, in tones of infinite sweetness, the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The Religious World

It is "the Rev. G. Campbell Morgan, D.D." now.

The Salvation Army has expended $480,000 in charities during the last six years.

Rev. J. Q. A. Henry continues in his highly successful temperance work in Great Britain.

The Rev. Dr. Torrey has gone from Australia to London. Next month he will hold meetings in Edinburgh.

The salary of the Rev. Dr. Cadman, of the Central Congregational Church of Brooklyn, N. Y., has been advanced from $9,000 to $10,000.

One hundred of the 549 American Board Missionaries have been in the work thirty years or more. Three have served more than fifty years each and twenty-six more than forty

The Rev. Dr. Robert McKenzie, formerly of San Francisco, now pastor of the Rutgers Presbyterian Church of New York, gave an address to the students at Northfield on the day of prayer for colleges.

Since the Moody Bible Institute of Chicago was founded in 1889, 2,388 men and 1,286 women have been enrolled as students. Over 209 are in evangelistic work as preachers and singers; 559 in churches as pastors, pastor's assistants, visitors, etc.; 155 in city, home and Sunday school missionary work; 44 Christian Association secretaries, and 228 in foreign fields. Two hundred and ninety men and 235 women were enrolled in 1902. At the annual meeting held on January 16th it was stated that the institute is not able to meet the demands for competent workers for the home mission fields and evangelistic work.

Christian missionaries and the church of Christ in Japan lost a staunch supporter a few weeks ago in the death of the Hon. Alfred E. Buck, United States Minister to Japan. We quote concerning him and his relation to the missionaries from an article in the Mission News of Yokohama: "We missionaries, like all other foreigners, stand face to face with the Japanese authorities, and we are content to have it so. As religious teachers, we have the same rights, no more, no less, than our Japanese friends and associates, and with this too we are content. Any missionary question which may exist is purely domestic and its treatment lies fully within the scope of the laws and regulations of the Japanese government. This is normal and every way fitting. Still, we missionaries feel the loss of Col. Buck with especial keenness. We asked no discrimination and none was shone. He did not forget, however, that a considerable proportion of those who looked to him as their Minister were missionaries and he made it a part of his business to acquaint himself with them and their work. For this purpose he visited not merely churches and schools in the capital, but responded to invitations from distant interior stations. He unquestionably possessed much fuller and more direct knowledge of the condition and scope of the missionary movement than any of his predecessors. He confessed to the writer that when he came to Japan, he doubted the value of this movement, but that his observation had made him a true friend of missions. His testimony on this subject to travelers was of the greatest value and in some cases, certainly, brought about a conversion like his own. His interest in missions was carried into details. He was glad to share in the various charities to which the Christian community is committed and was a regular monthly contributor to some. He was a man of intense public spirit and gave generously to all good causes. While not, we believe, technically a member of any church, he was his life long a regular attendant on public worship. In Tokyo, his lot was cast with the Union Church and he was rarely absent from his seat at the Sunday services." The experience of Colonel Buck as to missions is similar to that of many others who have gone to foreign lands thus prejudiced. Largely their opinions have been formed from criticisms in the daily papers which have been made by men very ignorant as to the matter concerning which they have written. Every well-informed person knows that the daily paper show gross ignorance when they speak of the failure of missions. And the wonder is that in this day of general enlightenment as to that important work there should be editors so poorly informed.

The selection of two Episcopal clergymen to have charge of the religious work of Stanford, was highly gratifying to that denomination. The Rev. F. W. Clamfett writes as follows in the Pacific Churchman: "The appointment of men, whose ministry should develop this religious life, was a great surprise. That both should be priests of the Protestant Episcopal Church created quite a flutter in theological circles. One magazine in particular,the ammunition of which is totally expended in blank shot, pronounced the appointments a great victory for the 'catholic' party and prophesied the near conversion of the student life to the faith of the Church. If the appointments had been made upon the merits of the Church, it would have been to the last degree tactless and unwise to blow the Episcopal trumpet. But the fact is that a happy combination of circumstances has almost unknowingly placed our Church in a position where the severity of the test will be in proportion to the greatness of the opportunity. Hitherto, the students of Stanford Uni- have been served with a truth from a *menu*, the variety of which did not aid the cause of digestion. To the diligent attendant at these religious functions there must have been an element of confusion, as the truth was interpreted through Judaism and Presbyterianism, Unitarianism and our Church. Now comes the hour of a great test. For those of us who stand without, there is the spirit of the keenest interest as we await the result. Experience has impressed upon us the growing power of our ancient and noble liturgy amongst the communions outside of our Church. The growth of its use is not due to the whim of the minister; it is due rather to the demand of the people. It has taken time to crush old established prejudices. It has taken courage. There is every reason to believe that within the walls of a great university, the dignity and order, the simplicity and beauty of the Liturgy of our Church will appeal to those who foster the spirit of reverance and champion the life of true culture. If the Liturgical tree takes deep root in the lives of that vast body of students, representing every possible school of thought, great indeed will be the lesson of future possibilities. The extreme delicacy of the position occupied by our brother priests at Stanford is fully recognized. They have the hearty sympathy of their brethren, irrespective of the differences of school, and the prayer that they may prove themselves wise masterbuilders in what will be beyond question, a most difficult and noble work."

Busy World Notes.

In the city of Seattle 6,354 building permits were granted during 1902; nevertheless it is almost impossible to find a house for rent. It is estimated that the population of the city increased 30,000 last year.

The telephone rates in business houses in San Francisco are too high. The telephone company is making an immense amount of money. Rival companies will be welcomed; and when they start they should be given the preference.

Rev. W. H. Rice has resigned as superintendent of the anti-Saloon League in Hawaii. The income was not sufficient for the keeping of a salaried superintendent. The Honolulu Friend says that he was especially helpful in the services held in the native churches.

We know of one water bill in San Francisco which, having almost doubled recently, although so far as anyone about the premises knew, no more water was used than had been used each month for a year or two before, has now gone back to the old price. Query: Is this because of the newspaper agitation? Has the talk about the organization of another water company brought about this result?

Since 1896 saloons have increased in Hawaii from 26 to 400. Rev. W. D. Westervelt writes of it as a frightful menace to the business prosperity of Hawaii and says: "It is not playing with idle words when we say that the stories of the past ravages of the social evil in these islands, are horrible in the extreme. Yet all men know that the social evil fattens upon the victims of its twin brother drunkenness."

The Chicago health department announces that bottled grape juice is a better germicide than lemon juice. Typhoid germs in water were killed in one minute by the juice; and the advantage it has over the lemon juice is that it does not affect the flavor of the water nor does it disturb digestion, as the lemon does with some persons. The fresh juice of the grape will not destroy the germs. If you are going to or passing through Chicago, get a bottle of grape juice or a supply of lemons, for Chicago water is about the most poisonous on earth.

Accompanying the half-fare permits to clergymen, sent out by the Pennsylvania Railroad Company this year, was the following note: "The management again renews this arrangement in the hope that, to a limited extent at least, it may aid in enlarging the scope of your labors, to the end that law and order may be maintained and a higher standard of morality be secured in the various communities through which we operate." It was a courteous and deserved recognition of an influence which is unquestionably of great good. We congratulate the Pennsylvania Railroad Company on its estimate of the influence of the preacher of the gospel.

We met an exceptional man the other day, a sort of *rara avis*. A word had been omitted in an article which we had printed for him; and strange to relate, he didn't rush in to knock the office out of its senses if perchance it had any; but, after quietly calling attention to the omission, which was a serious one, for it made him say exactly the opposite of that which he wished to say, he remarked: "I am not at all certain that I did not omit the word in my manuscript." And immediately we felt like arising and calling him blessed. It was the mistake of our compositors and proofreaders, not his. But if editors and compositors and proofreaders did not supply missing words almost every hour of the day in every printing office, there would be some pretty bad "outs" often in the articles of some of the persons who pride themselves on never making an omission.

The west side of Puget Sound has waited many years for a railroad. One was commenced in 1888, but was never completed. It was to connect with the Union Pacific line from Portland, on the grade of which nearly $2,000,000 were expended; but which was not finished and which passed later out of the possession of that corporation. Now, it is announced that the Northern Pacific is arranging to build from Gray's Harbor to Port Angeles, which town is situated on the straits of Juan de Fuca, just opposite Victoria, the capital of British Columbia; and thence to Port Townsend, where connections will be made with the unfinished Port Townsend Southern, which is to be extended south to Olympia. Thus will the great Olympic peninsula be belted and one of the most extensive and valuable tracts of timber in the state will be accessible. It appears also that the Northern Pacific is planning to build down the north bank of the Columbia to a point opposite Astoria, with the intent of making that place the shipping port for the grain of Eastern Washington.

Mrs. Mary Case Lord expresses in The Pacific Ensign the belief that the "printer's devil" is outside the printing office, not inside. She says that all the talk about "printer's devil," "office imp," the "spirit of evil that pervades all printing offices," should be of "illegible writing," "careless penmanship," "almost criminal thoughtlessness.', She says in that connection: "After ten years' experience as editor I am actually vain enough to believe that I know more about printers and compositors, and what can reasonably be expected of them, than do women who rarely enter a printing-office and have never tried to see things from the printing-office standpoint, but every time there is a misprint cry aloud and spare not, 'What sort of a printer have you got?' 'Who is your proofreader, anyhow?' " Mrs. Lord states that not long ago a communication which came to The Ensign contained nine names and that a bright, painstaking compositor set up every one of them wrong; and it was only through some women at W. C. T. U. headquarters who knew the persons mentioned that the correct names were ascertained finally. Names, she says, are "the nightmare, the gray hair of every printing office." And it would seem that she might apply the expression to words that are not names; for she talks of spending three hours over one word, of submitting it to eleven different persons, some of them experts and four of them familiar with the hand-writing. All agreed that the characters spelled the word that she allowed to be printed, but in reality they did not. The present writer can sympathize with Mrs. Lord, as can also the proofreader and linotype operators in our printing office. We, sometimes, are almost inclined to believe that if our legislators knew the nervous strain that careless writers place upon compositors, especially linotype operators, proofreaders and everyone about a printing office who has anything to do with the getting up and getting out of a paper, they would pass a law making careless writing criminal negligence. Not long ago a half-dozen persons in our printing office wasted, all in all, at least a half hour, at a hurried time, over an expression which went into the paper finally as "send for the dollar." It

was "send for the latter." The editor, to whom it was referred, unable to make it out while under the nervous strain of getting the paper to press on time, did succeed in deciphering it in ten minutes the next day.

Briefs.

One wholesale store in Chicago received four carloads of valentines last week.

The indications are that the World's Fair at St. Louis in 1904 will surpass all its predecessors.

The majority for prohibition of the liquor traffic in Ontario has been found to be more than 80,000.

An Indiana legislator has drafted a bill providing for the establishing of whipping posts for wife-beaters.

During the last twenty years the Jews have increased in number in the United States from 250,000 to 1,136,240.

Beans which sell for $1.50 a bushel are being burned in Indiana because of the scarcity of coal. In Nebraska corn is burned.

Harvard has 4,261 students this year, the largest number in any American educational institution. The instructors number 534.

With coal on the free list the British Columbia mines with lower-priced labor will have a marked advantage over those in Washington.

San Mateo is likely to become a rival of Oakland, Alameda and Berkeley as home places for San Francisco business men when the electric road is completed.

Finland will be thoroughly Russianized in a short time now. So many of the people are starving to death that there will not be many of them left in a few months.

Dean Farrar of England is in very poor health. Although too weak to walk without support he was present at the funeral services of the late Archbishop Temple.

Dr. Lyman Abbott said in the Auditorium at Chicago last week that the city was better known for the Commons and Hull House than for its packing houses.

An important step has been taken in England towards the amalgamation of the Methodist New Connexion, the United Methodist Free churches and the Bible Christians.

Yes, San Francisco has the plague. They who are endeavoring to fasten it upon us whether or no, are plagueing us greatly. We know of no other plague hereabouts.

In Minnesota a man is seeking a divorce from a woman whom he says he married when she was seven years old, and when he himself was eleven. They were married in 1875.

Chicago papers chronicle the marriage of a young man and young woman after an acquaintance of only twelve hours. In the school of experience they may learn wisdom.

It has been ascertained that about fifty per cent. of the total area of the Philippine Islands is heavily timbered and the woods are almost entirely of the hard varieties.

In the opening prayer at the Wisconsin Legislature a minister prayed for the election of Senator Spooner to the Presidency. The answer of that prayer would give much satisfaction.

Three million persons contributed to the Methodist Twentieth Century Fund of $20,000,000. "Little drops of water, little grains of sand, make the mighty ocean and the pleasant land."

The Euclid Avenue Baptist church of Cleveland elected John D. Rockefeller its Sunday-school superintendent by an almost unanimous vote. Sometimes a man has honor even in his own country.

Last week the present writer received a letter from the East addressed to the person who wrote it instead of to the one to whom it was written. That was a pretty plain case of absent-mindedness.

The church paper is the pastor's best assistant. Many of our pastors are showing that they believe this; they are speaking a good word for this paper and are sending in new names for our subscription list.

President Roosevelt says in a letter to Dr. Hillis concerning the Beecher memorial: "What Mr. Beecher did, especially at the crisis of the great contest for liberty, should never be permitted to die out of the memory of our people.

Prominent colored people of New York have pledged themselves to aid their brethren in Virginia in the fight against the Constitutional provision for their disfranchisement. On Lincoln's birthday a mass meeting in that interest will be held in Cooper Union.

God pity the home into which no religious paper goes! There are such homes, many of them. The pastor of a large church on the Pacific Coast said to the present writer not long ago, that at least one-fourth of the homes represented in his church had no religious paper.

The Rev. J. B. Wilson, father of President Woodrow Wilson of Princeton University, died last week at the home of his son at the age of 81. For thirty years he was the stated clerk of the Southern Assembly, and was widely known beyond the borders of his own denomination.

The carnation was President McKinley's favorite flower. In New York a movement is under way to organize what is to be known as The Carnation League of America. Its members will commemorate the death of McKinley by wearing carnations on the 14th of September of each year.

The ministers of Olympia resent the action of a member of the Legislature of Washington who has introduced a resolution providing for the payment for their services in opening the daily sessions with prayer. They claim that the State constitution prohibits the appropriation of money for such purposes.

The Memphis Commercial Appeal says that the negroes are "the best agricultural laborers in the world." Here, then, is Negro supremacy. Give the Negro the same training in other pursuits that he has had and is having as agricultural worker, and he will stand a fair chance for supremacy in many other ways.

Peter McEwan, the originator of the Mills Hotel idea, died a few days ago in Chicago. He was long known as the workingman's friend and his large hotel in Chicago was the home of hundreds of workingmen. It was a strictly temperance place, and it made its proprietor considerable money although he rented rooms for $1.50 a week.

A SUNDAY AT AGNEWS.

The present writer spent last Sunday at the hospital for the insane at Agnews, going there especially for a visit to a friend who is one of the inmates. This visit showed us that the State has in that hospital an institution in which the insane have the care which all good people wish them to have. We were most kindly and courteously received by Dr. Leonard Stocking, the Medical Superintendent; and by his assistant, Dr. G. D. Marvin. Both of these physicians impress one with the conviction that they are men well suited for the positions which they occupy. Everything about the institution indicated able, thoughtful and sympathetic supervision and attention. We were profoundly impressed as to the value of the Sunday afternoon religious service which Dr. Stocking started recently, assistance having been kindly offered by ministers at San Jose. Sixty men and forty-nine women were eager, earnest listeners last Sunday. Some go to these services because they wish to go to church; others go for the sake of having some place to which to go. But the good effect on all is both apparent and inferable. Such a talk as the pastor of the "Christian" church of San Jose gave there Sunday afternoon cannot be other than helpful mentally, physically and spiritually. Music is always soothing, and the songs seemed especially so in that little chapel at Agnews last Sunday. Among those which were sung were "Wonderful Words of Life" and "Jesus Is Tenderly Calling," the latter a solo by a lady from San Jose. Never have the value of the friendship of Jesus and man's need of him been more profoundly impressed upon the mind of the present writer than they were in that service at Agnews. The world needs the Man of Nazareth. The people at Agnews need him; they need religious services such as that one which it was our privilege to attend; and setting aside all sectarian prejudices and influences, the State should so provide.

For several months the notes in The Pacific on the Christian Endeavor topics have been written by the Rev. Ben F. Sargent of Berkeley, and with gratification to all the readers of that department of the paper. Words of appreciation have come from many sources. At Mr. Sargent's suggestion, and in accordance with the plan which we had a few years ago, when some articles were used in common by The Pacific and The Occident, we have arranged now that the notes be written by a Presbyterian and used in both papers—The Pacific and the Pacific Presbyterian. Accordingly, we have secured for this work the Rev. H. N. Bevier, pastor of one of the San Francisco churches. It is with pleasure that we announce that Mr. Sargent will favor us with two or three brief articles soon on "Culture Classes; or, Work with the Juniors." And it is probable that he will, for a few months at least, furnish notes on the Junior topics.

Since the last number of The Pacific was published we have learned that the amount of money contributed to the work of Booker T. Washington, at Tuskegee, by the colored people of San Francisco the afternoon he spoke in Zion church, was $350 instead of $1,100. This leaves as the largest the contribution of more than a thousand dollars made in the First Congregational church of Oakland.

The Bystander.

Church Choirs.

Of those who take part in the public worship the people who do the professional singing have the Bystanders' sympathy. This does not mean that church singers are so perfect that they are beyond legitimate criticism, but, rather, that the average church soloists receive more than their share of criticism, much of which is unjust. It is a habit among certain good people to exhibit a supposed knowledge of art by finding fault with it. It makes no difference if it is a Remhardt or a Van Dyke, whether Calve, or Eames, or an ordinary choir vocalist, there is a desire to pick flaws in order to reveal a superior knowledge of the thing the artist has achieved.

There is no doubt that if Patti were to appear incogno in any of our churches, she would be criticised without mercy. This proves that the majority of people know little or nothing about music. But vocalists are critical of each other. In the vocal world there is a violent struggle for supremacy and success. It is seldom that one singer praises another. While there is an immense amount of screeching and screaming in our churches, and an effort to do the impossible, the Bystander believes that the work of choirs is made increasingly difficult by an unnecessary amount of fastidious and meaningless fault-finding on the part of people who would object to the notes of Gabriel's trumpet.

This condition is partly the result of professional singing by people who have no interest whatever in the work or worship of the church. While people continue to hire their singing done for them they will reserve the right to object when it is not done according to their standard.

The Sunday School.

We have been following all sorts of schemes to increase the interest and attendance in Sunday-schools. The convention called to meet in Chicago next month is expected to take this matter up and settle some things. On last Monday morning Mr. Halliday, the salaried superintendent of the school in First church, Oakland, read a paper illustrated by charts showing how certain theories are working in that school. Pastors whose schools are not blessed with a professional superintendent listened to his remarks with interest, but felt that such methods were not practicable in all Sunday-schools. The best thing about Mr. Halliday's department method is that the emphasis is placed upon study. It means work from the start, which counts for more than banners, badges, rewards of merit and other plans which come and go in unbroken procession. The purpose of a Sunday-school is not only to get children to attend, but to do something for them after attendance has been secured. Mr. Halliday attempts to do something with his children by dividing them into the following departments from which they finally graduate: 1, Cradle Roll, babies to beginners; 2, Beginners (or Kindergarten), three to five years, inclusive; 3, Primary, five to eight years, inclusive; 4, Junior, nine to twelve years, inclusive; 5, Intermediate, thirteen to sixteen years, inclusive; 6, Senior, seventeen to twenty years, inclusive; 7, Adults, young people's classes and special adult classes; 8, Normal, to train future teachers and special pastor's and superintendent's teacher-training classes.

There are many advantages in this plan, and, to be sure, some disadvantages. It is certainly worth trying.

especially in a school like that of the First church in Oakland, where there is abundant material for teachers. That the International lessons are generally unsatisfactory is quite freely conceded. Under that system our children are growing up in dense ignorance of the Bible.

The Bystander met a teacher from the Oakland school the other day, and she was armed with a copy of Dean Stanley's History of the Jewish Church, and he thought, after all the world is moving. It is a sign of hope. It is not too much to expect that other schools throughout the State and the country will adopt the Oakland principle of graduate instruction.

Father Taylor and Oratory.

The Bystander remembers seeing Walt Whitman once. He was a picturesque figure with flowing white locks, gray suit, Byronic collar and broad-brimmed hat. Whitman's complete works have recently been published by the Putnams, and they make ten good-sized volumes. Among other things Whitman gives his impressions of notables he met during his long career. Some of his reflections on oratory show that while he never made a very great hit as an orator, he knew the genuine article when he heard it, and he listened to all his distinguished contemporaries. He confesses that he "never had anything in the way of vocal utterance to shake me through and through, and become fixed, with its accompaniments, in my memory, like those prayers and sermons—like Father Taylor's personal electricity and the whole scene there—the prone ship in the gale and dashing wave and foam for background—in the little old sea-church in Boston those summer Sundays just before the Secession war broke out." He writes as follows about Father Taylor's prayers. "I remember I felt the deepest impression from the old man's prayers, which invariably affected me to tears."

The present generation may have forgotten this remarkable Boston preacher, whose striking eloquence drew such crowds and attracted so much attention. Walt Whitman is not alone in giving the sailor preacher a high place among the great orators of our country. He should not be omitted in any study of eloquence by the preachers of today. He, more than any other pulpit orator, practiced the Demosthenean rule and requirement of "action, action, action." He died April 6, 1871, "just as the tide turned, going out with the ebb as an old salt should." Among others Charles Dickens has commemorated this eccentric preacher.

It is a fact, as the illustrious career of another remarkable preacher bears witness, Elias Hicks, the Quaker, that many of the really strong orators broke all the conventional rules. Abraham Lincoln is another example. Booker Washington is another. The list could easily be lengthened. There are quite a number of good talkers who are eloquent, but few who have the native gift of pure oratory. Is it not in the personality of the man? Bishop Brooks defined this gift as "a good man speaking well." He might have added, entire self-forgetfulness, a giving of one's self unreservedly to the passion of thought, which, in the language of George Herbert "informs and inflames."

It is surprising how the style of oratory has changed since the days of Father Taylor, who would apparently be out of place in the magnificence of the Stanford Memorial church. Oratory has become less active, less fiery, and more sober and conversational. Later, culture has given it self-control. However, we all go to hear a man who, as the saying is, lets himself out. But, dear readers, the all-important thing is to have something or a self to let out!

Acorns From Three Oaks.

Aloha.

Hurrah for Stanford.

It seems a little like an outing to be off for Stanford. Yesterday grubbing and burning apricot brush at "Evening Bells," today in Sunday garments in an elegant Southern Pacific car en route to the dedication of the chapel beautiful. Things move on our Coast. It seems but a little while since I saw Senator and Mrs. Stanford lay the corner stone of the University, which was to perpetuate the memory of their beautiful boy, Leland Stanford, Jr., and do for the sons and daughters of California and for many youth from many lands, some of the best things they hoped to do for the idol of their fond hearts. Noting the fact of the laying of the corner stone, it seemed to me to open an interesting day for a tenderfoot tourist.

Familiar with Yale, Andover, Oberlin and Carleton, one wanted to see how Californians turned out to celebrate so important an event. And after the magnates and the ceremonies perhaps there would be time to see Electioneer. For amid the Morgans and Percherons of Minnesota there had been borne in on me a purpose, some day, if God willed, to see the Palo Alto horse farm. But men and women were ever more important than horses. It would be utter heterodoxy to be "all horse." Perhaps I needed President Fairchild's counsel, "not to get the horse into the pulpit." When I quoted that remark to Joseph Smith, the Scottish wit of Andover, he commented in this fashion: "Parson, ye far better take a horse into the pulpit than an ass." If a parson never takes a horse into the pulpit, how can he preach from the text, "And Solomon bought horses out of Egypt?" I saw Lord Dufferin listen reverently to a discourse on that text in a quaint Canadian parish.

This train stops at every station en route to Stanford. Now we'll get there. Col. Newport, of St. Paul, a most useful deacon and high R. R. official at the time, stepped off the train with me at Menlo Park. There was one car full of San Francisco magnates. Where was the populace? I looked for such a crowd as frequented the early Oberlin commencements, a country crowd making a great holiday of the occasion. There was a little stir, but not much. The neighbors of the railroad magnate had come out with their splendid equipages to assist in transportation of his guests. They carried them all. So that to us strangers from the North Star state fell the privilege of riding up to his hospitable home with the great-hearted founder. My desire to know the pedigree of the elegant coach-horses will ever be ungratified, but never shall I forget the quiet dignity and unruffled force of the great man who had so much on his hands and heart that day, but moved with the strength of a king to carry out his large designs. It seemed a little strange to a man accustomed to see college and academy endowments raised by the sacrifices of God's poor in conferences and prayer-meetings, to hear a long list of stocks, horse-farms, wineries and vineyards read off the endowment of a great school. But what better use could be made of them? Stock in men is the best stock to own, and what better memorial for a beloved son than an influential share in the culture of the sons of a great commonwealth, which had been glad to call the afflicted father its governor? But here we are at Stan-

ford! An unwonted stir at the station! Youth and banners! Ribbons and colors! Here come Lodi and Alameda high schools, in special cars, for a debate at the Stanford chapel. Neutral ground for a debate. But what life in the air. Paris does not seem more alive. Tomorrow! Tomorrow!

The Bible of Santa Clara Valley.

The morning dawned bright. Fog on the mountains had made us anxious. The rural delivery men had been carrying rain banners and we feared. We would delay orchard moistening gladly rather than have a University trail its new flag and banners in rain and mire. An early start revealed the fact that the clans were astir. With one exception, the Palo Alto churches gave up their morning services, though their congregations generally remained at home that guests from abroad might have the seats of privilege. The stalwart President Jordan was at the head of the reception committee.

There was no fuss, no lagging, no hitch in the arrangements. The student ushers were accomplished gentlemen. Guests and alumni were all provided with good seats. And when the great building was full the doors were closed. No one stood in the aisles. Do not ask me to describe the building. Come when you can and see the latest and most beautiful temple on our Coast. A hint of its cost may be gained from the fact that the simple changes in the plans made as the work progressed have cost $200,000. The great organ and magnificent choir filled the house with music. The people sang familiar hymns. Rabbi Voorsanger read Solomon's prayer at the dedication of the temple, as I never heard it read—better than I ever heard it read. The sermon of the Rev. Heber Newton, select preacher to the University and pastor of the Cathedral church, met the occasion intellectually, rhetorically, tactfully. His place is granted as one of the very first preachers on the Coast. His distinguished comrades on the platform listened unweariedly to a long sermon. There was much to be said. The college and city papers have already printed the discourse. The splendid carvings, rich paintings, the variegated robes of the clergy, the meeting of old classmates and alumni and their longings to whisper, could not down the orator who held the great congregation. What might he not have done with the fredom of the open and beautiful platform where this scribe longed to see him. It was a scene long to be remembered to watch the Presidents of both Universities, Presbyterians, Methodists, Unitarians, Baptists, with the brilliant Jew following, the lead of large and Catholic churchmen in the worship of Almighty God and His Divine Son, Jesus Christ, our Lord. It was a Christian service and a Christian assembly. The conduct of the service was in the hands of Chaplain Gardner, who comes to the place from the rectorship of the Palo Alto church. He has evident fitness for his place. A clarion voice, an alert mind, a sunny temper, a catholic spirit. The students say they love him. There was no bishop present to take up a collection. No mortgage on the beautiful building. The charming chimes rang the quarter hours and some of the trained speakers took apt opportunity to rest their voices and did not try to compete with the bells.

No seats were reserved for the afternoon service, and the great house filled again. Less formal than the morning, it had more hint of the freedom and the freshness which will doubtless characterize the services under the democratic and catholic administration frankly outlined and promised by the famous New York rector, who seems so alert to the life of the great West.

Chaplain Gardner gave new proof of his service power in a catholic address. Rector Foute, of San Francisco, preached a short, hearty sermon. There was nothing better all day than our Brother C. R. Brown's address telling why the Cathedral was put at the very center of the group of buildings rather than in some secluded grove of some far-away hill. It was that every-day religion might be taught the boys and girls; that they might daily and hourly learn to be both scientific and sane, and grow under the power of a religion which would make them safe and sound citizens in a world of real affairs. If he has not already written it out, I doubt not the University will ask for it. In either case, Mr. Editor, your printing of it will make friends both for the University and The Pacific. Remember, these are crude pencil-marks about a building of beauty—not irreverently, though crudely made. May God bless Stanford University!

God Bless Stanford University.

A clear and pleasing note of the afternoon session of the great dedication day, was the genuine appeal for prayer and good will for the University. The chaplain voiced it in good form. Let us respond to it. Mrs. Stanford's devoted gold is not all the endowment it needs. Its officers need the enduement of the Divine Spirit that they may carry to success the great experiment before them. That the experiment of a non-sectarian cathedral church is a worthy one in our surely growing civilization, we all feel. Let us not greet it grudgingly or gingerly. The lion-hearted president should have our sincere good wishes and prayers. How courageously he has grappled with the tremendous problems before him! He don't wear a gown as if he liked it. One thinks he is more at home on first-base with his old foot-ball suit on. He's not a bit ministerial in his manner. But where can a man of better stature be found to grasp the native sons and daughters of the Golden State and, bringing to his aid devout and scholarly men and women, bring them to forceful and sound Christian citizenship. "The strength of being clean" is his. Would that all men of our pulpit orators measured up to his standards of chivalry and honor. One comes to his own little corner of life well heartened for his labor after such an outing and experience, well-content to leave the boys and girls he loves amid such elevating surroundings. God bless and comfort Mrs. Stanford. God speed the clean and wholesome professors who were such a leavening and inspiring force in the great congregation. God bless the commonwealth of California! Stanford does not crowd out Whitman and Forest Grove, Pomona and our Pacific Seminary. Our love and loyalty to these are not diluted by generous good will to Stanford. If it were we ought to be ashamd to look each other in the face at Seattle or gaze upon God's snow mountains.

ADDRESS AT STANFORD UNIVERSITY.

By Charles R. Brown.

In the few minutes I am to address you, I wish to speak of the significance of this noble building standing here, the most conspicuous figure of the quadrangle. Visitors have sometimes expressed surprise that with this ample estate as a campus, the founders did not locate the Memorial church off in some green field where, standing alone and detached, its stately proportions might be better appreciated. I am persuaded, however, that a truer instinct led them to locate it right here in the very center of the university

life, where it touches elbows with science and literature, with sociology and philosophy.

Those forms of religion which dwell apart from the busy life of the world have ceased to command the attention or enlist the energy of men as they once did. On all sides there is strong insistence that the religious principle, the Tree of Life, shall bear its twelve manner of fruits—fruit for every month, fruit for all seasons and all situations, fruit that can be eaten every day in the year and in all the experiences of our common life. Any less complete form of religious faith is not the religion of Him who called Himself the Son of Man, the embodiment of all that was vitally human.

Therefore I take it that the Church stands here joining hands with all the other buildings, to teach a religion characterized by the same intellectual fearlessness and honesty that obtains in the science halls; employing in the study and interpretation of its ancient scriptures the same method of literary study used in the various schools of letters; holding in its attempt to shape character after religious ideals the same reverence for the facts of experience which we find in economics, in psychology and in pedagogy, and proclaiming a salvation which shall be educational, rather than magical or mystical, shall be a moral process carried forward under the tuition of the Divine Spirit, gradually transforming men and women into the likeness of Him who is Master of the values here to be administered.

This ideal is in harmony surely with the noblest utterances of Holy Scripture. The Kingdom of Heaven is not in some green field far away, nor in some celestial region to which you may attain by and by—the Kingdom of Heaven in so far as it concerns you now is among you. It is present and attainable as a fact of experience in this life well lived. And the spiritual life is not a thing apart from the natural life—it is the natural life itself lived in a new way, thrown up on a higher plane by the presence of finer moral purpose and more splendid spiritual energy. And the tabernacle of God is not apart and detached from our ordinary haunts—the tabernacle of God is with men; the home and seat of His main interest is in the unfolding lives of His busy children. We shall therefore best honor Him as we bring here into the Quadrangle and into all the life of the University that divine spirit for which this building stands.

THE BOY PROBLEM.

By Kate K. Church.

Any problem shows that something must be done. By whom shall correct results be obtained in the Boy Problem.

The home, being the "safeguard of the Republic," and its influences making leaders of either good or evil, must give to the boy only right ideas and principles. He must feel that he has a part in its responsibilities and in the privileges of its usefulness.

As truthfulness is an essential element in the boy's character, let the elders have a care that their shrewdness (?) shall not sow seeds in the pure minds, that shall bring fruits of dishonesty. Through obedience he will understand that disrespect to those in authority and irreverence for sacred things are only forms of anarchy.

Our boy must be allowed to know the use of money. Do not force him to be a mendicant when a judicious system of accounts will give him a self-respect which only bread-winners know. Our school savings' banks are doing excellent service along this line.

While Satan is planning mischief for those precious idle hands, we would be alert in providing healthy recreation. Manual training; gymnasiums, industrial schools, all offer rich avenues of thought for the boy.

We would encourage the study of Nature. He who has begun to know the resources she has for him, in bird, flower or rocks, has a valuable formula in this problem.

The impure and worthless literature which floods our land must be met by cultivating in our conversation and reading only those choice thoughts which shall shape characters of beauty. Our boy will then crave a knowledge of the achievements which have made a legion of noble men and to discriminate between foolhardy exploits and true bravery.

Let our libraries entice with attractive rooms, where our youth may learn lessons in real art, and we would indeed call to our aid the elevating influence of music. Writers should be held responsible for sorrowful results in the problem, when they stoop to use profanity, irreverence for woman, or a slur for sacred subjects. Many a bill-board, flaunting its objectionable pictures, should be annihilated.

Teach the lad early the Nation's public affairs. When Mr. McKinley visited California, a small boy surmounted great difficulties that he might see him, "Because he is my President." Could that child ever be led into anarchistic ideas? Help the boy to be true to himself! Keep his mind natural, crushing out anything morbid, even helping him to rejoice in another's prosperity. Dwell on the good features of government, church and school, instead of criticising the weak points; exalting high principles will banish lower ones. "Whatsoever things are true, honest, just, pure, lovely, or of good report, think on these things."

Let us have faith in the boy, and be in sympathy with him, believing that nothing is too good for him, and requiring of him his best. Then shall our problem be solved, by giving us young men who shall be an honor to themselves and to our country.

A Missionary Campaign Among Young People.

A missionary campaign among the young people of the Congregational churches is to be undertaken and directed by Assistant Secretary, H. W. Hicks, of the American Board.

The aim of the campaign is to bring the young people of the Congregational churches into personal touch with returned missionaries and experienced missionary workers of the colleges, especially the young men and women who have become volunteers for foreign missions, or have dedicated their lives to similar work in the needy fields of the United States. The campaign is not organized primarily to raise money, nor is it a scheme to present the claims of one society to the disadvantage or exclusion of any other organization. It is simply a plan to bring the young people of the church face to face with the work of missions, and to give it the proper place in their thoughts. It has been inaugurated in order to give a broader and more intelligent understanding of the extent and needs of the mission work now carried on by the Congregational churches in particular and the whole church in general. Systematic and proportionate giving as a principle will be emphasized as related directly to the entire range of denominational benevolences.

The campaign has hitherto been conducted by the

Forward Movement Committee of the American Board. Approval of the plans of the campaign has been given by the American Missionary Association and the Congregational Home Missionary Society, and the support of the secretaries of these societies has been assured. No new organization within a church is contemplated.

There will be a limited number of students in theological seminaries available during the winter for service on Saturdays and Sundays.

No collection will ever be taken for any purpose except when the pastor, acting on his own initiative, and for an object connected with the work of the church, requests it and arranges for it.

The Forward Movement Missionary Library consists of fifteen volumes of the choicest missionary literature, selected with reference to Congregational young people by the most expert judges available.

There is but little literature on home missions suitably arranged for class work. Much attention is being given, however, by the officers of the Young People's Missionary Movement to the preparation of courses of study dealing with home missionary work, and as soon as these appear the books will be announced.

The Endeavor Societies of the Congregational churches gave but five and three-tenths cents a member to the American Board during 1902, or a total of $9,571 from 4,007 organizations.

The facts are summarized as follows: Total number senior societies, 4,006; number societies contributing, 666; number societies not contributing, 3,340; total amount given, $9,571; average gift of contributing societies, $14.37; shrinkage from $1901, $1,190, total number members, 178,407; average gift per member for year, 5 cents. These figures do not include gifts to the Woman's Boards.

The following amounts are sufficient for certain special objects: Support of a foreign missionary, $300 to $700; a native preacher, $40 to $200; a catechist preacher, $35 to $60; a theological student, $30 to $40; a village school, $20 to $75; a college student, $20 to $40; a high school student $20 to $30; a native teacher, $30 to $100.

The Wise Men from the East.

By Rev. George C. Adams, D. D.

We have a great deal that is valuable on this Coast and many strong men are among us, nevertheless we are some three thousand miles from the Atlantic Coast and are by this distance shut off from what is being done there and are liable to awaken some day to the consciousness that we have grown out of sympathy with the great national movements of our own denomination. Our ministers and prominent laymen here always find help and inspiration in a trip to the East and association with the brethren there. Why should not a far larger number of our people here find similar help and inspiration in the visit of prominent workers from the East? Whatever our differences may be in view or in training, we are helped by seeing and hearing the men who are known as leaders. No man is likely to be put at the head of one of our great societies or chosen Moderator of the National Council who does not possess qualities of leadership and practical knowledge of the whole denomination that lift him far above the average of his fellows. If any man on this Coast is elected to any such national position or as assistant in one of those positions our daily and religious papers herald it far and wide, as a matter of national importance. So, if it be possible that brethren who occupy these positions can come close to us and we can see them face to face and note what manner of spirit they are of and realize what the qualities are that have marked them for these positions, it is a distinct gain to us.

Because of the reason given above and because of the personality of the men, all Christian people on this Coast will be glad to note that we are likely to have a visit this spring from the Moderator of the National Council of Congregational Churches of the United States, and the President of the Congregational Home Missionary Society. These are the official titles. And with many people they will have great weight, but not nearly so much as the names and personalities of the men themselves. Rev. Amory H. Bradford, D. D., has been the pastor of one church for nearly thirty-three years. He went to the First Church of Montclair, N. J., in the beginning of his ministry and that point has become a great suburb of the city of New York, where many of its wealthy business men have their homes. He has remained in that one place doing the very best class of work in the ministry until there is gathered about him a church of about one thousand members, deeply interested in every good work and heartily following the splendid leadership of their pastor. It was to be expected that so successful a pastor for so long a time would become prominent in the affairs of his denomination in both State and Nation. Dr. Bradford has for many years been a leading figure in all our Congregational gatherings in the East, and at the last meeting of the National Council he was made its Moderator, the highest office within the gift of the denomination. His reputation is international; it is probably true that no Congregational minister in the United States is better known or more loved and admired in England than Dr. Bradford. He has made many trips to the old country, supplied important pulpits in London and elsewhere and been prominent in our international denominational affairs. He is a man of great intellectual ability and marked spiritual power.

Rev. Newell Dwight Hillis, D. D., has become known in the last few years by his great success as a pastor and his deep interest in practical questions. His marked ability in public address and his strong grasp of vital questions have made him known to all thinkers and workers in the United States. He is a younger man than Dr. Bradford and is now the pastor of Plymouth Church, Brooklyn, and the worthy successor in that position of Henry Ward Beecher and Lyman Abbott. He is a man of deep sympathy with all who struggle and toil. It is related of him that while in Chicago he expressed a willingness to devote himself to work for laboring men, if the leaders in the labor unions would promise him the sympathy and hearty co-operation of the men connected with the unions, and they did not dare to do it. It would have meant a great sacrifice on his part but he is just the kind of man who would be willing to make it. People of all beliefs go to Plymouth Church when in that region to hear him, and always come away strengthened and refreshed. Dr. Hillis is now the President of our great Home Missionary Society.

Inasmuch as these brethren are likely to come to Seattle for the meeting of the Pacific Coast Congregational Congress it has seemed wise to give them the widest possible hearing on this Coast, and so a trip is being planned which we hope will enable them to address large audiences in and around San Francisco

probably some time about the first of May. They will discuss questions of national and international importance. We believe they will do us good. We want all Congregationalists to join most heartily in according them a warm reception and to see that the audiences that they address are as large as possible. Their stay will be short; the committee in charge will try to plan for them so as to reach as many people as possible in the different cities about the bay, and the announcement of their itinerary will be made in due season.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 6. **Feb 8, 1903.**

"The Church at Corinth Founded."—Acts 18:1-11.

The lesson in outline. Paul finds his way from Athens to Corinth, forty-five miles, to the west. Here he falls in with a fellow-countryman of the same trade and together they support themselves by tent making. On the Sabbath day Paul reasons with Jews and proselytes in the synagogue, becoming urgent in his appeals when Silas and Timothy join him. Meeting blasphemous opposition he shook out his raiment against them, declared his responsibility to them discharged, and preached to the Gentiles, among whom he had marked success. His stay in Corinth was a year and six months.

Champions of truth rarely discover the soil of humanity adapted to such growth of their opinions as might be expected. Paul, as a philosopher must have thought out a bit of philosophy with Christianity as its center, and by that singular process known to all of us in greater or less extent, congratulated himself that such a scheme must be accepted by close reasoners, and eagerly received by those men who, like Pilate, were constantly asking "What is truth?" Possibly the wholesale rejection of his message by the "wise men" determined his speedy departure from Athens, which was what we now term a "university town," where scholars are apt to be influenced by professors and leaders in thought. Had the philosophers considered his message worth a hearing, and have made opportunity for him to be heard, the case might have been different. So the missionary of the cross does not linger in the "seat of learning," but starts for the political capital of Greece, which was a very different soil for the planting of gospel seed.

1. Providential preparations. We go on our way in ordinary fashion, but God goes before us and leaves places for us to fit into, or governs circumstances that we may take advantage of. Here was one marked instance of this. The Roman emperor Claudius had ordered all the Jews from Rome, A. D. 52, the reason as given by Suctonius being this: "The Jews, who were constantly making disturbances, Crestus being the mover, he (Claudius) banished from Rome." If, as some think, "Chrestus" is intended to mean "Christ" these disturbances might have been attacks made on Jewish Christians by the Jews themselves. This is so doubtful, however, that another explanation is preferable, viz., Judea was in a fermented state at this time, and ready to revolt at any time. It was a matter of precaution, therefore, to remove those who sympathized with the threatening revolters, from the capital, especially if their sympathy had been shown in some local outbreaks. The edict was not entirely successful owing to the numbers of Jews in Rome, but among those that yielded were Aquila, and his wife Priscilla. These had journeyed as far as Corinth, when Paul reached that place, and because they were of the same trade they were drawn together. How simple it sounds. Just what happens a thousand times every day in this age of great cities where those of similar business meet when looking for an opportunity advertised in the papers, or going to certain parts of the city where firms engaged in their particular line of business have massed themselves. To see how providential this meeting was, note that Paul not only remained with them for a time, (v. 3), but took them with him to Ephesus, (v. 18), where they settled, while he continued his missionary journey. Meanwhile an Alexanderian Jew visits Ephesus, and Aquila with his wife get hold of him, convert him, and he becomes a mighty preacher. More than that, modern inquiry seems to settle on Apollos as the author of the Epistle to the Hebrews, if so, here is a chain of events worthy of our thought. If Aquila and Priscilla were not Christians when Paul found them, and it looks as though they were not, then Paul's finding them meant two earnest Christian workers, a preacher and writer of a New Testament Epistle, a loyal set of defenders for Paul (Rom. xvi, 3-4), and the founders of a church, as well as those who laid the churches under tribute to their labors, (Rom. xvi, 4-5). These lessons may be drawn from these facts: 1. We never know how much may be started from an insignificant meeting of two persons. 2. We do not have to be preachers to accomplish great things for God. 3. A change of place and of occupation does not imply a change of purpose, but almost invariably provides new opportunities for that purpose to develop and strengthen. 4. Opportunities present themselves to earnest people in all relations of life, and in business quite as much as in any other. 5. The sacred and the secular are mismated terms to the true disciple of Christ. Paul could preach and make tents too, one was just as sacred as the other. He did not care to be dependent upon anyone and he certainly was very poor.

2. Divine encouragements. We sometimes idealize people so as to forget that they are human, and subject to the same influences, with same results that we are. There is little doubt but Paul was discouraged. The Greek word for "departed" (v. 1), implies that the Apostle left Athens with a sense of failure upon him. Nor can we be at all surprised at this. Thrown into prison at Philippi, sent away by night from Thessolonica, hunted by his countrymen at this place, until like a hunted animal he fain made his escape by flight, contemptuously ridiculed at Athens, and an entire stranger in Corinth, it must have seemed even to this ever buoyant spirit, that he had not been a success. But God knew just how much Paul could stand, and would not let him go too far in the direction of despondency. Here are the steps by which Paul was cured. Meeting Aquila and Priscilla, (and we may be sure that the woman did her part in cheering the Apostle, for she was rather an unusual character); reenforced by Silas and Timothy, converts among his hearers; a place to preach adjoining the synagogue where persons would be apt to assemble; a vision of encouragement from the Lord. This was a source of strength to the Apostle, and his mode of being dealt with should be to us. It is not of human nature to escape discouragements, but it is possible in their severest onset to find some thing from God to hold fast to. From these facts we can learn: 1. We must with-

hold our judgment as to the real success or failure of our work. 2. Co-laborers are a source of real encouragement to leaders. Timothy, Silas, Aquila and Priscilla were a strong re-enforcement to Paul. 3. God's ways of encouragement. By promises, by showing us our duty, by assuring us of His unfailing purpose, by granting success in the most unexpected ways.

3. Foundation work. Our Golden Text gives us a much needed truth. Foundation work is the most important. The teacher of the boys and girls, the primary department, instructor, the mission worker, these are doing foundation work. Two points are worth remembering. 1. The class of persons worked among does not matter so much as the result accomplished. Did you ever vividly picture this church at Corinth. There were Crispus and his household, Gains and Stephanas and others of high rank, but, there were "thieves and covetous persons, drunkards, revilers, extortioners," and heathens with the grossest sin (I Cor. vi: 10-11). But the foundation work of Paul succeeded in bringing about a marvelous change, and these became "washed and sanctified." What a joy to the Apostle. 2. The only possible cause for such results lay in the renewing grace of the Lamb of God, and it ever will be. Our foundation is a living Christ, with power to create a new heart. All moral reforms must be centered in Him. All regenerative processes must spring from Him. When He breathes the Holy Spirit upon the soul, it lives in purity, and obedience to the divine law forever. Let us have a care to the kind of foundation we are laying.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

Bible Lessons From Men That Failed.

Gen. 4:8-12; Judges 16:20-21; I. Sam. 3:11-14; and 15:26-29.

Failure is a word for men who live on lower planes. With those who strive by God's help ever to do their best, there is no such word as fail. God has so arranged His world that every one who follows His divine plan in faith and loyalty, is sure to win. One of the truest Christian Endeavorers who ever walked the earth, in a moment of high vision and fine confidence, wrote these words in a letter to some friends: "I know both how to be abased and how to abound everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need, I can do all things through Christ which strengthened me." And again, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." And yet some men do fail. How sad when made to conquer. How pathetic when fashioned in the divine image, created to subdue and have dominion, when planned to be the mirrors of God and temples of the Holy Ghost. How sad to be the slaves of sin, to reflect no light, and worse, to be possessed of devils! This is failure and this is sad indeed. And yet some do fail. They fail and so become mere danger signals, red lights, bell buoys, fog horns beside the tracks and near the reefs and bars and shallows of life.

Here are four Bible men who failed, miserably failed, in sight of winning, too. In crucial moments these four men—Cain, Samson, Eli and Saul, when duty's path was plain, though children of the covenant and heirs of the promises, yielded to self and sin, to ease and pleasure, and so lost, what might have been, by other courses, nobly and heroically achieved.

There was Cain, a second Adam with almost Adam's opportunity. The first man with a trial to retrieve what Adam lost, missing it and in such a way that God was impelled to put an ignoble mark upon him and in remonstrance use for the first time in the Bible that saddest of all words, sin. There was something in Cain's offering that was not well in God's sight. Sin lay at the door. And so there was moral and spiritual failure. Paul says it was not of faith and we know that "Whatsoever is not of faith is sin." Cain missed the mark in worship and sacrifice and it poisoned his life. It resulted in envy and murder and the curse of God and set him up as the typical vagabond among men. God laid so much stress upon worthy worship in the morning of the world that the ignoble name of one who first failed in it was not permitted even the mercy of oblivion. "Whosoever slayeth Cain vengeance shall be taken on him seven fold." We learn the lesson of the germinal importance of right worshipful relations with God. The first murderer began by failing here. He abused his privileges, envied one who improved them, nurtured hate and then took his brother's life. We brand the slayer with the mark of Cain today. Do we condemn the fruit and yet condone the root. If we bring to worship and sacrifice the fruit of the ground and not the firstlings of our flocks. If we bring the firstlings grudgingly, in flippancy, or bring them not at all, in any case, we lift the lid of a Pandora's box, the result of which, if not retrieved will be a life of sin and sorrow, a warning instead of blessing to the world and banishment from the presence of God forever. Cain's failure was, at the end, a moral failure, but its lessons to us are chiefly religious. There can be no sound character that is not built upon worship and faith. Reverence for God and the union with Jesus Christ in His life and death in the spirit of faith and love are the only anchors stout enough to hold a life. Ethics without religion is a tree without roots. Cain saw this when it was too late. Shall we not take warning?

Samson's was a failure in conduct and a proof that no chain is stronger than its weakest link. It is a living witness of the danger of

> " * * * * the little rift within the lute
> That by and by will make the music mute,
> And ever widening slowly silence all."

How piteous that a man who at his best could beard a lion in his den and like an Atlas carry the gates of Gaza to the mountains,, yes, and in his right mind raze to the ground a temple of idolatry by the pressure of his brawny arms. How piteous that because he dallied with a darling sin such an one should become a beast of burden for those he might with ease have conquered! Samson failed in conduct because he failed in spirit. His Nazarite vow was a religious trust. Failing there he failed all through. But Delilah failed no less than he. It was Eve's weakness reappearing after generations and nurtured by a new soul. "And any woman who gives to any man what is not hers to give or his to take" misses the best in womanhood.

Eli failed in firmness. His sons made themselves vile and he restrained them not. Love that always spares the rod, spoils the child ever, and so is love at a failing point. No parent does his best who withholds firm discipline at times. God's government is government by pain. Shall the child be wiser than the father? He who learns in youth to bear the cross and wear the yoke finds them easier and even sweeter when he is older and in the thick of life. Eli spared himself the

pains of parental firmness only to feel in after years how

"Sharper than a serpent's tooth
It is to have a thankless child."

Young people are wise when they learn early the value and moral fibre there is in that little Saxon word, "no." To be firm is of very great importance to young Eli's, who will some day be Eli's older grown. We fail as much through want of steadfastness as through want of willingness to begin. In taking right stands in the heart, in the home, and in the world, there is no room for a *diminuendo*.

Saul failed in not adhering to noble objects in life. He loved the voice of praise, the song of flattery, the adulation of beauty. The eminence of fame deluded him, the pomp of royalty and power, the deceitfulness of riches. Saul accepted the offer of the world and rejected God, and so God rejected him from being king.

Cain, Samson, Eli, Saul. In the passages cited each of these in the presence of a possible higher chose a lower good. They plucked the apples of Sodom rather than the fruit of the Tree of Life, and in so doing failed. Each of them assailed a great truth and suffered from its inevitable recoil. Yet neither need have finally failed. We may fall today and rise tomorrow on "stepping-stones of our dead selves to higher things." If we sin today we may be pardoned today and helped tomorrow. We may not indeed sin that "Grace may abound." That would be presumption. But it is a blessed truth and one of Christ's own teaching that we abide in Him as the branch abideth in the vine we shall not be cut off or wither, but attain unto a glorious fruitage. None need fail here or hereafter. We may lose our lives in one sense, but we shall find them in another. They never fail who die in a great cause. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life."

Church News.

Northern California.

Lodi.—Instead of a sermon on a recent Sunday morning the pastor read the message to the churches by the National Council Moderator, with comments; also the message of the American Board. These were listened to with much interest.

San Francisco, Third.—Mr. George W. Dickie of San Mateo addressed a large meeting of men last week on "Japan." The Sunday-school, under the direction of Mr. Frank Arnold, is doing splendid work, and is crowding the room.

Berkeley, Park.—The annual meeting reports showed that 28 names had been added to the membership roll during the last year. The Junior Endeavor Society has a membership of 84; the Sunday school enrollment is 250, the school being one of the largest in the city.

Lockeford.—The annual meeting was held January 14th. For the past five years this church has been yoked with Lodi, having afternoon services. The membership is small, being less than thirty resident members, and these being considerably scattered and including several quite aged. But the church is united and confident that it has a reason to be. The Sunday school, which has held sessions continuously for forty years, supports an orphan in India, giving $15.00 a year for that purpose. The total benevolences for the year were $90.50. One member was received on confession.

Southern California.

San Bernardino.—Rev. E. D. Holden of Bridgeport, Conn., who has been in California for some months, has been called to the pastorate of this church. He will enter upon the work at once.

Los Angeles.—Southern California churches have given largely to the fund to liquidate the indebtedness which was raised recently for Pomona College. Amounts are as follows: The First of Los Angeles, $5,400; East Los Angeles, $2,000; Claremont, $2,000; Pomona, $2,000; Riverside, $2,000; Redlands, $2,500; Ontario, $1,200; Highland, $430; Corona, $600; San Diego, $2,000; Pasadena, $1,200. Individual givers of large amounts were as follows: George W. Marston, of San Diego, $20,000; Nathan W. Blanchard, of Santa Paula, $10,000; David and William Crawford, of Pomona, $5,000; Charles E. Harwood, of Ontario, $2,500; J. A. and A. M. Dole, of Pomona, $1,500; D. L. Davenport, of Pomona, $1,000.

Southern California Notes.

For a number of years the church at Chula Vista, a suburb of San Diego, has been very effectively served by Rev. E. E. P. Abbott, whose large and well-used library accounts in part for the able and well-sustained sermons which are uniformly given. This being the only church for an extensive community, its membership represents several denominations and it is thoroughly united in Mr. Abbott.

His resignation, recently tendered, has met with an affectionate and universal protest. A petition for its withdrawal is very numerously signed and secures the consent of the pastor to continue his labors among them. In the absence of a parsonage, Mr. Abbott resides within easy reach of his field at National City.

The First Church of San Diego is being very acceptably supplied by Rev. F. N. Greeley, and has called to its pastorate Rev. Clarence T. Brown, D.D., of Salt Lake.

Superintendent Maile has just made a ten days' tour among the missionary fields in San Diego county. He finds a general feeling of solicitude on account of long-delayed rains. The present dry period, if much longer continued, will necessitate resowing of grain, which must depend upon the hoped-for later rains. With a membership more or less depleted by removals, the missionary churches and pastors are doing their work courageously and well. Mr. Maile is in a home missionary campaign, his present list of appointments including La Jolla, Compton, Corona and Riverside.

The Church at Alpine, thirty miles east of San Diego, is well served by Rev. J. E. Duff, who, with Mrs. Duff, was for ten years a successful worker in the China Inland Mission. Both have a working knowledge of the language and they return to this country because of impaired health, which is being fully restored in this superb climate.

Rev. J. L. Pearson, late of Alpine, resides at La Jolla, an attractive beach community and occasionally supplies the Union church at that place. He also preaches twice a month for the San Diego Second church.

Rev. Sherlock Bristol is spending two weeks in Los Angeles visiting among the ministers and churches. His patriarchial years are crowned with the hopeful-

ness of youth and his more than four-fifths of a century of experience, is accompanied with a profound spirituality. May he long continue among us.

A Sunday at Reno.

Last Sunday was a great day with our church at Reno. For several weeks efforts had been making to wipe out the debt of nearly $2,500. Pastor Chase, aside from personal interviews, had sent persuasive letters to several non-residents, while Prof. Cushman, Chairman of the Board of Trustees, had been indefatigable in his labors among the members and friends of the congregation. Sunday morning found the church with $1,800 in sight and the plan was to make certain the entire amount. Encouragement had come from Congressman Newlands promising a liberal subscription and in the middle of the effort Attorney Mack, a member of the church, reported that the latter would be good for $250. Cheer came also from certain California friends, assuring help if the whole were raised. At the close of the service $2,200 was in sight. Efforts continued through the afternoon and at the evening service, it was announced that another $100 had been secured. Determined to succeed the committee pushed forward on Monday with the result that $100 more was in sight and the balance needed would soon be forthcoming. Payments are to be made before December 31, 1903, and the hope now is that the next New Year will find our Reno church free from all obligations. This certainly means much. It reveals a self-sacrificing, united and loyal people. It prophesies a speedy attainment of self-support and gives reason to believe the best opportunity ever granted our church is now opening. Rev. C. E. Chase, after two years of faithful service has resigned, the resignation to take effect March 1st. Already overtures are coming to him from one or more places and unless California soon lays hold of him, our worthy brethren of the north will woo him to one of their attractive fields. May blessings follow both him and the devoted people to whom he has ministered and may God's own men be sent to help our only flock in Nevada! What is more, may our Congregational forces see the opportunity opening in this developing State for larger and more extensive work! Would that our Sunday School Society or Home Missionary Society, or both, might devise some plan for aggressive missionary work in Nevada! Brother Chase has given the matter considerable study, and is clear in his conviction that the fields are ripe for the harvest and that Congregationalists ought to have one man devote his entire time to the work in Nevada and the region east of the mountains.

H. H. W.

David N. Hawley.

On the 24th of this month Mr. David N. Hawley, who had been for several years the only living charter member of the First Congregational Church of San Francisco, passed on from the earthly into the heavenly life. Mr. Hawley was a native of Bridgeport, Connecticut, and was 79 years and 7 months old. He came to California in 1849, and was one of the men who from the first took a stand for law and order in that early formative period. All his life he was prominently identified with the business interests of San Francisco and throughout his name was without blemish. A Christian young man when he came here he united with a few others in 1849 in organizing the First Congregational Church of this city. About a year later at the solicitation of the Rev. S. H. Willey, and with only a missionary motive, he became one of the organizers of the Howard Presbyterian Church in which he retained his membership until its location was changed about five years ago. Then he began to attend the First Congregational and soon thereafter transferred his membership to it, being at that time the only survivor of the eight or ten who had united for its organization in 1849. On the occasion of its 50th anniversary he was present and gave interesting reminiscences of those early days.

At the funeral services Monday afternoon the Rev. Dr. Adams stated that he had met him for the first time six years ago and that it seemed as if he had known him all his life; that he had grown into the life of his family and into that of the church in a remarkable manner and had been of great help in many ways. Several leading members of the church, it was said, had come into its fellowship through his work and influence.

The Rev. Dr. S. H. Willey, with whom he was associated in Howard Presbyterian Church for many years, paid beautiful tribute to him as a citizen, a merchant and a Christian. In those early days, said Dr. Willey, his evenings were always devoted to some form of church work, although as busy as the busiest all day long. And to church work his Sundays were given wholly. His last days, said his beloved pastor of pioneer years, were peace; the name of the chamber in which he died was peace; for he rested not in self, but in Christ.

OREGON LETTER.

(By George H. Himes).

The Forest Grove church held its annual meeting on the 14th inst. The treasurer reported all bills paid with a small balance on hand, and $2,511.25 in the fund for the new church building. The present strength of the church is 126 active members—46 men and 80 women. There were 31 additions during 1902. The Sunday-school has 121 pupils enrolled. The collections were $104.66—an increase of $13 over $1901. The Endeavor Society has 35 active and 5 associate members. The Ladies' Working Society has raised $253.97, and expended for various church purposes $182.34, leaving a balance of $53.63. The Missionary Society has raised $65.85. The pastor's report showed 88 sermons preached, 332 pastoral calls, 15 funerals and three weddings. Hon. Alanson Hinman, the venerable pioneer of 1844, tendered his resignation as deacon, a position which he has held for many years. This was accepted with reluctance, and he was made a deacon emeritus.

After the business meeting closed the roll was called, and a number of letters from absentees were read. Dean W. N. Ferrin, chairman of the Building Committee, presented a sketch of plans for the new church. There will be an auditorium of 36x56, a Sunday-school room 28x36, and a number of small rooms besides for committee purposes and for entertainments. The plans were approved, with the understanding that the cost of building should not exceed $6,000. When this is definitely ascertained the committee will be authorized to proceed with the construction.

That princess among the pioneer women of Oregon, than whom there is no other one more notable in our State for quiet and unostentatious good works, either in the earlier or these later days, is now in a very critical

condition in San Francisco. For many years in the early days, after her arrival in Oregon in 1853, she, with her father and mother, Mr. and Mrs. Thomas Frazar, were regular attendants at the First Congregational church of this city. During these years she was always ready and willing to do anything she could. In time, about 1868, the First Unitarian church was organized and she became a charter member thereof, together with her parents, and she has been a tower of strength to that organization. But her good works have not been confined to that communion. Wherever there has been opportunity she has been found willing to assist.

Supt. C. F. Clapp of the A. H. M. S. has been assisting in special meetings at Pendleton for about two weeks, and is going from there to Walla Walla, Wash.

At the Hillsboro church Rev. R. H. Kennedy will take for his theme this evening, "Phillips Brooks, the Most Loved Man of America."

At the recent meeting of the managers of the Chautauqua Associations of the Pacific Coast, held in San Francisco on the 14th inst., Mr. Harvey E. Cross of Oregon City, who has been an active worker in the Willamette Valley Chautauqua Association from the beginning of its organization, was chosen coast manager. Upon him devolves the duty of securing speakers and others to take part in the program and to arrange dates and transportation. By comparison of receipts it was shown that the Valley Association was the best attended of any on the coast last year. The date of the opening of the Association this year will be July 14th.

Mr. W. W. Brooks, who has served on the editorial staff of the Pacific Baptist for several years, from this time forward will cease his editorial labors and have charge of what is called the advisory department of the Portland Y. M. C. A., a new departure in the interest of young men out of employment. His successor in the editorial chair will be Rev. Myron Cooley of Santa Ana, Cal.

Mr. Henry D. Smith, son of Rev. and Mrs. Arthur H. Smith, missionaries of the American Board in China, now instructor in Pacific University, spoke to the Sunday-school and Y. P. S. C. E. of the First church today on "Mission Life in China."

The discourses of Rev. Elwin L. House, D.D., for February will be as follows: Mornings—"How May I Know That I Am a Christian"; "Darkness and Dawn"; "Evolution and the Bible'; "The Drama of the Human Face." Evenings—"How I May Become a Christian"; "Abraham Lincoln"; Cantata, "The Sea of Life"; "A Sermon Story—The Might of One," dedicated to the clerks in our large retail stores.

The writer had a very pleasant interview a few days ago with Rev. Edward Lincoln Smith of Seattle, while on his way to Walla Walla, where he was a pastor several years ago. From him it was learned that vigorous preparations were being made for the reception of the third Pacific Coast Congregational Congress, which will be held as previously announced in The Pacific columns from May 8th to 18th. The program is in preparation, and from a hasty glance at the provisional outline, it will be exceedingly rich in theme and in suggestiveness. The whole ten days will be fully occupied in the feast of fat things, spiritual and intellectual, that will be presented. The brethren in Seattle are taking hold of this matter in a whole-souled spirit and propose to see that all who attend are well entertained. There should be a representation from all our churches present, in addition to each pastor, so that the spirit of this gathering may be taken home to those who cannot attend.

Portland, Jan. 25, 1903.

Woman's Board of Missions for the Pacific

Keep watch of this column for a notice of the quarterly meeting the first Monday in March. An unusual treat is promised for that occasion.

* * * *

We are in receipt of a few copies of the report of the American Zulu Mission, Natal, South Africa, for 1901-1902. Any auxiliary desiring information about that mission can obtain the loan of a copy by addressing Mrs. H. R. Jones, 810 Twelfth street, Oakland, superintendent of department of literature.

* * * *

The annual report of the W. B. M. P. was issued in December. Last year many did not receive copies by mail who should have received them. We hope this has been remedied this year, but if any who desire copies do not receive them, please address the superintendent of literature, Mrs. H. R. Jones, 810 Twelfth street, Oakland.

* * * *

The Rev. Charles Hartwell, of Pagoda Anchorage, Foo Chow Mission, China, has published a neat pamphlet entitled "The Scriptural Drink Offering and the Chinese Heathen Libation," making it seem quite probable that the food and drink offerings of the Chinese religious ceremonial are derived from the Morair rites and ceremonies, and that "though perverted from their original significance, food and drink are still used as a single offering, to express communion between the object of worship and the worshippers."

Justice White of the Supreme Court of the United States has written the decision sustaining the Massachusetts' Supreme Court decision to the effect that a mere technical residence in South Dakota to obtain a divorce is illegal. In passing on the case Justice White discussed at some length the question whether the Federal Constitution is involved in any way in the case. He held that this could not be, for the reason that the general Government never had any power over marriage to delegate, control over marriage always having been vested in the States and never parted with them. Hence there is no power that Congress could exercise to regulate or prohibit divorces, and it must follow that unless the several States were permitted to control the subject of divorce among their citizens the subject would be entirely uncontrolled, in which case the absolute destruction of society must be the result. This decision has an important bearing on the whole subject. It practically denies that uniform Federal marriage law could be adopted by Congress without an amendment to the Federal Constitution. It points out clearly that one State cannot annul the laws of another and indirectly confirms the contention in California that the violation of California's marriage laws by the State of Nevada are illegal. Marriage performed in Nevada between parties invalidated by the laws of California are not legal according to this decision. This decision seems to be well founded. It is now the plain duty of every State in the union to strengthen the marriage laws and throw about the home every possible protection.—California Christian Advocate.

The New York Sun publishes the following remedy for bronchitis: "Two teaspoonfuls of essence of peppermint in half a cup of maple syrup; sip it often through the day and night. Put a plaster on the chest and between the shoulders. Use castor oil or magnesia for the bowels."

Home and Young Folks

"When I'm a Man."

"When I'm a man," said Ted, whittling away at the willow twig that he was trying to make into a whistle for Baby May, "I know what I will do. I'll earn heaps and heaps of money for mamma, so that she won't have to sew and sew all the time to make clothes for other people. That's what I'm going to do."

Robbie listened with envious and admiring awe at this confident statement of his elder brother, while Baby May watched with delighted interest the shaping of the coveted whistle. The long, drooping branches of the old willow-tree waved back and forth above them as they sat in the shade below. Snowball, the family cat, looked like a bunch of animated cotton-wool on the bright green sod, her three kittens, as spotless as herself, scampering, tumbling and turning somersaults around her; which frolicsome behavior Bruno, the collie dog, viewed with dignified disapproval from his comfortable position beneath the privet hedge.

"Boys, the wood-box is empty!" called their mother from the window where she sat at her sewing-machine, scarcely taking time to breathe the sweet, flower-scented air. "I think you must have forgotten all about it today."

Ted did not seem to hear this remark, for he kept on whittling; but Robbie started up at once, whistling cheerfully as his sturdy little figure passed back and forth from wood-pile to kitchen, his chubby arms as full as they could hold. When he was through with that job he came back to the shady nook in the corner of the yard. Ted was saying:

"Yes, sir! When I'm a man I'm going to build a great big house for mamma, just like Mr. Brown's; and I will buy her a silk dress like Mrs. Brown wears to church on Sundays; and I'm going to—"

"Teddy, dear, don't you know it is time for you to make the kitchen fire, so that I can get supper pretty soon?" came the mother's gentle voice from the window.

"Oh, bother the kitchen fire!" exclaimed Teddy, pettishly. "I can't do it now. You do it, Bob. I want to finish this whistle for baby."

"Robbie is not used to making the fire," objected his mother; "and besides, you know, you have neglected to empty the ashes for two days past. The pan is running over. Robbie cannot manage it."

"Oh, yes I can," answered Robbie, blithely. "I can take the fire-shovel and empty a little at a time into the coal-scuttle, and not make much of a muss, either," and away he ran to do it, with a face as bright as the day itself.

"Put on the teakettle, Bob, while you are about it," ordered Ted, whose duty it was to attend to these chores, but who was quite willing to do them by proxy—a proxy so conveniently handy and willing as Robbie.

"And I'm going to have a carriage and a pair of jet-black horses and an automobile," continued Ted, when his audience was once more settled before him, with attentive eyes and ears. "I guess mamma will like to go out riding with me when I'm a man, and can take care of her like papa did when he was alive. All she'll have to do will be to sit in the parlor all day long. I wish I was a man now."

"Some one will have to do an errand for me," again came the mother's voice, wafted to the children along the fragrance of the blossoming syringas, roses and sweet peas that made their next-door neighbor's dooryard a bower of loveliness and delight. "This dress must go to Mrs. Brown, and I want to send to the store; I must have some thread right away. Miss Day wants her dress tomorrow, and I'm in such a hurry I don't know what I am about. Teddy, I think you had better go this time, dear. Robbie has done all the errands today."

But she spoke to ears that heard not—Teddy was already out of hearing. Warned by the first word of what he had to expect, he found it convenient to have other business in the back yard, which claimed his immediate and undivided attention. In this way he avoided a knowledge of the duty which laid nearest. If you do not know what is wanted, of course you cannot do it. Nobody can deny that. Robbie trotted off to Mrs. Brown's with the big parcel, and afterward to the store for the thread, rejoicing his mother's heart by his cheerfulness and his loving, willing service.

Teddy cheated himself worst of all, for Robbie came home full of what he had seen at the village store—a man with a hand-organ, a monkey and a dancing bear, that were passing through the place. This was a blow to Ted, who felt deeply injured when Rob told him of the crowd of boys that followed the man clear out of town. He—Robbie—could not go because he had to bring the thread home to his mother.

Ted forgot to finish the whistle that day, after all, thereby disappointing his sister not a little.

"I dess Teddy will make it when he's a man," the little maiden confided to Robbie. "What you doin' to do for mamma, Robbie, when you's a man?"

"I don't know," replied Robbie, thoughtfully, not quite so sure of himself as Ted; but brightening, "I guess I'll do just whatever I can."—Anne M. Woodruff, in "Youth's Companion."

Oldest Working Locomotive.

One of the original locomotives, writes a correspondent to "The London Railway News," built by George Stephenson in 1822 for the opening of the line of the Hetton Colliery, near Durham (England), between their works, a few miles northwest of Durham, and the shipping staithes on the Wear at Sunderland, is still employed hauling the trucks at Hetton, and is now, after eighty years' continuous service, claimed to be the "oldest working locomotive in the world." The principal dimensions of this "old-timer" are: Diameter of the cylinders, 10¾ inches; piston stroke, 24 inches; diameter of the wheels, 3 feet. The weight of the engine is 15 tons, and it has a hauling capacity of 129 tons at a speed of 10 miles an hour on a fairly level track. Its general design (excepting the cab) remains as originally constructed, while some parts, notably the steam dome, are actually portions of the engine as constructed in 1822. After this long and faithful service it is not surprising to learn that the engine is at last becoming unequal to the ever-increasing demands made upon it, and the directors of the Hetton Colliery, therefore, and with commendable appropriateness, shortly intend to withdraw the relic from Hetton, and it will in the course of a few weeks find a permanent "resting place" at the Durham College of Science, Newcastle-on-Tyne, where it will be preserved to this and future generations as a worthy example of the earliest period of locomotive engineering. It may be noted here that Stephenson's "No. 1 Locomotive," built for the opening of the Stockton and Darlington Railroad in 1825, continued in working on "the first public railway" until 1850, when it passed into the hands of Messrs. Pease & Partners, by whom it was used for colliery purposes until 1857, at which time it was placed on a pedestal for exhibition at Darlington Station, where it is to be seen today, so that not only in point of date of construction, but also as regard years of "active service," must the engine used at the opening of the first public railway give place to that constructed for the Hetton line by George Stephenson fourscore years ago.

Forms of Salutation.

Some nations seem to consider that they evince the most delicate attention and respect in their greetings by a removal of some part of their wearing apparel or by temporarily appropriating some portion of the dress of the ones greeted. The Ethiopian will take the robe of another and fold it about his own waist, leaving his friend but scantily clad, while the Japanese removes his slipper when he meets a superior, exclaiming, "Hurt me not," and the people of Arracan their

sandals in the street and their stockings in the house. The Philippine Islanders take possession of the hand or foot of a person they salute and gently rest it against their own faces; while this ceremony among the Laplanders takes the form of applying their noses with some force against the saluted one's and treating him to a species of battering-ram greeting. According to Dampier, the people of New Guinea have a more polite and picturesque way of exchanging this kind of civility, which they do by placing on their heads the leaves of trees as being, it may be assumed, symbolical of peace and good fellowship.—Selected.

Efftecually Cured of the Blues.

A young woman was staying in a distant city, where she made few acquaintances. She had money, but homesickness and insufficient occupation were unfriendly conditions to health of mind or body. At length she felt obliged to call upon a physician, and ask his advice.

It happened that the doctor whom she consulted was a religious man, as well as a skillful one. He understood her symptoms, and when she complained that she was a victim to "the blues," he astonished her with his original prescription: "David Sones lives at 140 Dash street. He is ill and confined to his bed, and very poor. Call there, show sympathy with him and his family, and read the 'bread and butter psalm to him; and when you go away, leave a small sum of money in his hand."

Of course, he had to explain to the amazed lady that the Scripture he had so oddly named was the one hundred and third Psalm, and that the heartening and rejuvenating effect of it—fifth verse and all—made it to him just what he called it. Of its virtue in this case he seemed to have no doubt.

But the very idea of doing as he recommended was distasteful to the young woman as it was surprising.

"Why, how rude and intrusive the man would think me to break in upon him so, a perfect stranger!" she said; "I could not do such a thing."

She went from the doctor's office disappointed and displeased, but thinking. The very bluntness of the advice had stirred her stagnant spirits, and she was already beginning to forget her own ailments. The storm of protest in her mind gave her a bad hour or two, but finally something—she could hardly tell what—compelled her to surrender to the doctor's orders.

She found the sick man, and, after kindly talking to him about himself, and encouraging him to hope for recovery and for better days, she opened her Bible to the Psalm. Her lips were dry, and the first three or four verses were pronounced like a mechanical exercise, but farther on her voice and mood mellowed. The force and beauty of the words aroused her, and she read the last verses of the psalm with real feeling.

A woman who had entered the room and listened sat in the corner, weeping. She was a recent lodger, had tried in vain to find work at her trade as a dressmaker, and had become discouraged. The young lady had already earned the gratitude of three strangers. With feelings entirely new to her, she remained in the poor tenement, conversing with the sick man and his wife and their needy friend, until she had quite gained their confidence, and then left them with encouraging words and a small gift of money.

Thoroughly interested now, she in a few days secured orders for the discouraged dressmaker, and work not long after came in so abundantly that the family were placed above want. The sick man, relieved of his anxieties, soon recovered. A shadowed home had been brightened by an involuntary kindness.

It was a lesson that the complaining young woman never forgot.—Selected.

Brownie's Dollar.

One Christmas morning Brownie found a pretty iron savings' bank under his Christmas tree. It was a funny little bank. It was shaped like a house, and whenever any one would pull a small bell-handle made out of a white glass bead at one side of the front door a monkey would spring out of the chimney and hold out his hand for a cent. Then, when the cent was placed in the monkey's hand, he'd drop down into the chimney again, and the cent would fall jingling into the bank.

It was so very interesting to see the monkey spring out of the chimney, and then to hear the money fall with a jingle, that almost everybody who came to see Brownie's papa and mamma pulled the bell-handle and gave the monkey a cent just to see how it worked, so that when the year had passed around and Christmas was near at hand again, Brownie found himself rich. He had a whole dollar in his bank.

Brownie thought that with all the money he'd like to get his papa a present for his Christmas, just to surprise him, and he thought and thought and thought what it should be. Then he went to his mamma and asked her, and she said he'd better ask papa.

"But he'll find out I'm going to s'prise him," said Brownie.

"No, he won't. Just you ask him as if you wanted to know. Don't tell him anything about your dollar, or what you are going to do with it," said mamma, "but just say, 'I wonder what you'd like to have Santa Claus bring you.'"

So Brownie went to his papa and asked him what his mother had told him.

"Well," said papa, "I'd like a house and lot and a fine saddle horse."

"But they cost more than a dollar!" said Brownie, in great surprise.

"Why, of course they do," said papa, with a sly wink at mamma. "Oh, of course. H'm! Let's see. What do I want that's worth a dollar? Just as if anybody would give me anything worth as much money as that! Well, I'd like a new diary, or a penholder, or a new razor strop, or something like that."

And Brownie laughed with glee until he went to buy the diary, and was told that it would take every single cent he owned, and he was proud of his fortune.

"It's going to take it all," he said, a little sadly.

"Oh, no," said mamma. "You can get a 50-cent diary, and papa will be just as much surprised."

"So I can," said Brownie; "but, no, I won't. He told me the names of the dollar things he wanted, and I don't think it would be fair. Besides, it won't be long before I have another dollar. The bank is good yet."

The diary was bought, and Brownie's bank was emptied to its last cent to pay for it, but the little fellow wasn't unhappy about it at all. To be sure, he no longer had any money at all, but wouldn't his papa be surprised? And wasn't that worth while?

And it was. Papa was so surprised that he talked of nothing else all Christmas day. The idea of his getting such a beautiful diary, and all paid for by Brownie! How perfectly splendid it was!

But papa wasn't the only one who was surprised that Christmas morning, for Brownie, on going to show the bank monkey a lively book some one had sent him, seemed to see a knowing look in the monkey's eyes, and on shaking the bank up and down, what do you suppose Brownie found there?

One whole lovely shining yellow gold dollar!

And the monkey never would tell who put it there. And though Brownie is a big man with little boys of his own today, he still has that same gold dollar.—Harper's Young People.

Humorlets.

"What kind of children go to heaven?" asked the young lady Sunday-school teacher.

"Dead ones," replied the matter-of-fact scholar.—Religious Telescope.

A Sunday-school examination was in progress, and the examining visitor put this question: "What did Moses do for a living while he was at Jethro?"

Following a long silence, a little voice piped up from the back of the room, "Please, sir, he married one of Jethro's daughters."—Religious Telescope.

A MAN CAN'T swim in shackles. It isn't a question of his winning a race, but a question of being able only to keep afloat. The man who is suffering from malnutrition is like the fettered swimmer. His stomach and its allied organs of digestion and nutrition are diseased. It is not a question with him of winning in the race for business but of simply keeping up under any circumstances.

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Merited Promotion.

Wiliam M. Abbott, for the past four years Deputy Attorney-General of California under Hon. Tirey L. Ford, has recently been appointed First Assistant General Counsel for the United Railroads of San Francisco. This is a well deserved promotion and shows what a young man can accomplish when he applies himself to his chosen profession. By strict integrity and tireless industry, Mr. Abbott has won for himself a high place in the legal fraternity. Mr. Abbott is the son of our brother, William Abbott, of the Methodist Book Concern, and a member of Central church, this city. Congratulations, to father and son.

Withhold judgment till the evidence is in. "He that answereth a matter before he heareth it, it is folly and shame to him."

Mastering the Bible.

We have promised to read the Bible every day. How shall we go about it?

Of course, not in a perfunctory way. That is not what "He would like to have us do." Not a hasty verse snatched between yawns. Not a haphazard choice of a page. Not a careless reading that forgets as soon as the book is closed. We must read to keep, and read to do, or we shall not be reading as Epworthians.

Read regularly. Set apart some fixed time, best in the early morning; some generous time, comparable to what you spend on your newspaper.

Read systematically. Go straight through the Bible, if you have not done so already, to find out what is in it. It will be a revelation to you. Afterwards read by books.

Read in large quantities. Do not read by verses, but by chapters; sometimes read a book at a sitting. That will be no more than one side of a newspaper.

Read wisely. Use all the commentaries you can muster. Adopt the best method you can learn about. The best is none too good for the highest interests.

And as you read, seek for the Holy Spirit of truth to take of the things of Christ and show them unto you. He will do it.

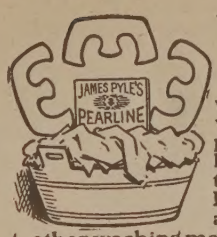
The First Twenty Years.

A good minister of the gospel once said, in an address to young people: "Live as long as you may, the first twenty years from the larger part of your life. They appear so when they are passing, they sem so when we look back on them, and they take up more room in our memory than all the years that come after them.

"Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."—The Presbyterian.

Scandal.

Scandal is the repetition of evil. It may or may not bear false witness. It is always the setting free upon the air of miasmatic germs to poison society. Stop the tale of scandal by the deaf ear and the sealed lips.



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The Indians Could Understand That.

Eternal life—there is no end to it! (writes Mr. D. L. Moody). The government was trying to make a treaty with the Indians, and in one place put in the word "forever." The Indians did not like that word, and said:

"No; put it, 'As long as water runs, and grass grows.'"

They could understand that. "The wages of sin is death; but the gift of God is eternal life."

The appeal of a person is more powerful than the promise of power or place.

Heavenly hindrances are often the best earthly helps.

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Tell What You Know.

He told a straightforward story, just what the Lord had done for him. That is all. That is what a witness ought to do—tell what he knows, not what he does not know. He did not try to make a long speech. It is not the most flippant and fluent witness who has the most influence with a jury.

This man's testimony is what I call "experience." One of the greatest hindrances to the progress of the gospel today is that the narration of the experience of the church is not encouraged. There are a great many men and women who come into the church and we never hear anything of the Lord's dealings with them. If we did it would be a great help to others. It would stimulate faith and encourage the more feeble of the flock. The Apostle Paul's experience has been recorded three times. I have no doubt that he told it everywhere he went; how God had opened his eyes and his heart; and how God had blessed him.

Depend upon it, experience has its place; the great mistake that is made now is in the other extreme. In some places and at some periods there has been too much of it—it has been all experience; and now we have let the pendulum swing too far the other way.—D. L. Moody.

Prismatic Lights.

The Spirit has dealings with every man that cometh into the world.

The Bible consists largely of some sample cases, as Paul says (1 Cor. 10. 11), and they were written for our admonition. It is a fair deduction that such dealings are or can be duplicated in their essential features by all men in similar circumstances. Let it not be supposed that God exhausted all the possible instances of his dealing upon the men of olden times. That would be discouraging. Revelation grows richer with the progress of the ages.

What is typical for us in this lesson?

(a) This is a fair example of missionary preaching. Wesley used to ask his preachers returning from a circuit, "Was any one converted? No. Did any one get mad?" The same material—sinful men; the same means used—the preached Gospel, give the same result in Philippi or America, (verses 22-24).

(b) The keynote of the Gospel as sounded at Christmas, great joy. The greater the affliction the greater the joy (verse 25). In the presence of the most dreadful death Christ gives his peace to the world that its joy may be full. Read what Bishop Ames used to call the items of Paul's salary (2 Cor. 9. 24-33), and read next, "of such an one will I glory."

The joy spread to the jailer, who rejoiced greatly in God (verse 34).

In the darkest hour sing praises to God (2 Chron. 20. 21-29).

The religion of Christ is more recommended by shouts of joy than groans of dispair.

(c) Sudden conversions are God's way of working (verse 31). It does not take long for his lightning to penetrate the darkness of man.

The present movement in theology and in Biblical criticism is the struggling of the word of God to be free.—Rev. E. M. Smith, Methodist, Bloomington, Ill.